

"Gifts are expected from the chiefs on certain public occasions. Other men of prominence may also offer them. Commonest of the occasions are religious assemblages, when the gods are invoked in song and dance. Any of the chiefs may walk along in back of the rows of dancers, holding in his right hand, high and away from the body, some small present. A piece of native plug tobacco is the commonest. At this time all the people are seated. Anyone near enough and bold enough may spring up, snatch the gift from the hand of the chief, and return to his seat. Boys are the most eager takers, but older men may spring up too. Women never do. Apparently that much audacity would not be considered becoming to them.

Not all the chiefs take part in this giving. I can recall seeing Wolpaitik only on the receiving end. This is not necessarily a sign of greed. He was the youngest of the chiefs, both in years and in length of service, and may have been more comfortable in the humbler role. Yet the fattest man on the atoll can not be absolved from all suspicion of greed.

Paliuilimar, too, only sat and looked on. Probably that was because of age and weakness, for at other times he was a ready giver. Once when a group of young men were going about the island at night, singing to exorcise an evil spirit, they called on Paliuilimar at his house early in the proceedings. The old chief appeared in the doorway, holding a particularly large piece of the usual plug tobacco. This was a gift to reward the pious endeavors of the young men and their leader Gargeligar, oracle of the high

1: Burrows--126
116, 431, 796, 828, 152

(1947-48)

Woleaians-2
Ifalik

gods.

Wolpetau, the highest chief, seemed to be the most lavish giver. Once he distributed tobacco among the women at the close of a public meeting held for purposes of government rather than religion. This time he did not hold up the tobacco to be snatched from his hand, but passed among them where they sat and handed it out without requiring them to stand up for it."

2; Damm et al. --87

753, 828

(1909) 1938

Woleaians

Ifaluk

The natives believe that there is no man who is thoroughly good, and nobody is absolutely evil; they think that Lugēilān himself punishes individuals for their misdeeds and failures; he does this by sending disease (mās), and in serious cases, death.

In such cases men have recourse to magic charms. But if this deity has ordained death, and he does so by saying: "this man and that man shall die!"; then there is nothing more to be done.

8: Senfft--284

(1905) 1906

161, 784, 828

Woleaians
Gaferut

This island [MR: Grimes] is known to the natives by the name of "Gaferut," but they have never visited it. They call it the "devil's island" and are afraid to come near it. Yet they were unable to explain their fear for not even any member of the crew of the ship had seen it.

28: Spiro--96 [5]

116, 828

(1947-48) 1949

Woleaians

Ifalik

"Dreams (tal), are inexplicable. [WPM: see p. 96, paragraphs 4, 5, 6, 7.]"

"Both men and women recognize differential sexual reactions, (temperaments), and numerous men and women I questioned agreed completely, without exception on the following facts. A woman is more sensitive than a man, and is hurt much more readily, so that her feeling of sorrow at the loss of a relative is much greater. This accounts, they say, for her behavior at funerals, tearing her face and hair. (18)

A woman loves her children more intensely than does the man. (19) The man is more prone to anger than the woman, and his anger is more intense. His anger cannot be appeased by his wife, whereas the wife's anger can be assuaged by her husband. A man is braver than a woman, so that the latter fears such dangers as typhoons, sharks, airplanes, etc. more than the man. The woman succumbs to illness more readily than the man. She will take to her bed at small provocation, whereas the men will go about his work."

"18. This funeral behavior is culturally patterned, so that it is interesting to note the use made of a culturally expected behavior pattern being employed to indicate a factor of feminine character.

19. This shown in the songs collected by Dr. Burrows, many of which are mother's lamentation for their dead children or praise of them."